Hh.7.63.37

ARTICLES AGREED VPON

by the Archbiſhops and Biſhops of both Provinces, and the whole Cleargie:

UNIVERSITY LIBRARY CAMBRIDGE

In the Conuocation holden at LONDON, in the yeare 1562.

For the avoiding of diverſities of opinions, and for the ſtabliſhing of conſent *touching true Religion.*

Reprinted by His Majeſties Commandement: with His Royall Declaration prefixed thereunto.

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HIS MAIESTIES DECLARATION.

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Eing by Gods ordinance, according to Our juſt Title, Defender of the Faith, *and ſupreame Gouernour of the Church, within theſe Our Dominions, VVee hold it moſt agreeable to this Our Kingly Office, and Our owne Religious zeale, to conſerue and maintaine the Church committed to Our charge in the vnitie of true Religion, and in the bond of peace: and not to ſuffer vnneceſſary Diſputations, altercations, or queſtions to bee raiſed, which may nouriſh faction both in the Church and Common-wealth. VVe haue therefore vpon mature deliberation, and with the aduiſe of ſo many of Our Biſhops as might conueniently be called together, thought fit to make this Declaration following. That the Articles of the Church of England (which haue beene allowed and authorized heretofore, and which Our Clergy generally, haue ſubſcribed vnto) doe containe the true doctrine of the Church of England, agreeable to Gods word: which VVee doe therefore ratifie and con-*

firme, requiring all Our louing Subiects to continue in the vniforme profession thereof; and prohibiting the least difference from the said Articles, which to that end VVe commaund to be new printed, and this Our declaration to be published therewith.

That VVe are supreame Gouernour of the Church of England: and that if any difference arise about the externall policie, concerning Injunctions, Canons, or other Constitutions whatsoeuer thereto belonging: the Clergie in their Conuocation is to order and settle them, hauing first obtained leaue vnder Our broad Seale so to doe: and VVe approuing their said Ordinances and constitutions, prouiding that none bee made contrary to the Lawes and Customes of the Land.

That out of Our Princely care, that the Churchmen may doe the worke which is proper vnto them: the Bishops and clergie, from time to time in conuocation, vpon their humble desire shall haue licence vnder Our broad Seale, to deliberate of, and to doe all such things, as being made plaine by them, and assented vnto by Vs, shall concerne the settled continuance of the doctrine and discipline of the Church of England now established: from which VVe will not endure any varying, or departing in the least degree.

That for the present, though some differences haue beene

beene ill raiſed, yet VVe take comfort in this, that all clergie-men within Our Realme, haue alwayes moſt willingly ſubſcribed to the Articles eſtabliſhed, which is an argument to Vs, that they all agree in the true vſuall literall meaning of the ſaid Articles, and that euen in thoſe curious points in which the preſent differences lie, men of all ſorts take the Articles of the Church of England to be for them, which is an argument againe, that none of them intend any deſertion of the Articles eſtabliſhed.

That therefore in theſe both curious and vnhappy differences, which haue for ſo many hundred yeeres, in different times & places, exerciſed the Church of Chriſt: We will that all further curious ſearch bee laide aſide, and theſe diſputes ſhut vp in Gods promiſes, as they be generally ſet foorth to Vs in the holy Scriptures; and the generall meaning of the Articles of the Church of England according to them. And that no man hereafter ſhall either print or preach, to draw the Article aſide any way, but ſhall ſubmit to it in the plaine and full meaning thereof: And ſhall not put his owne ſenſe or Comment to be the meaning of the Article, but ſhall take it in the literall and Grammaticall ſenſe.

That if any publique Reader in either Our Vniuerſities, or any Head or Maſter of a Colledge, or any other

perſon reſpectiuely in either of them, ſhall affixe any new ſenſe to any Article, or ſhall publiquely reade, determine, or hold any publique diſputation, or ſuffer any ſuch to bee held either way, in either the Vniuerſities or Colledges reſpectiuely; or if any Diuine in the Vniuerſities ſhall preach or print any thing either way, other then is already eſtabliſhed in Conuocation with our Royall aſſent: he or they the offenders, ſhall be lyable to Our diſpleaſure, and the Churches cenſure in Our Commiſſion Eccleſiaſticall, as well as any other: and We will ſee there ſhall be due execution vpon them.

ARTICLES

ARTICLES OF RELIGION.

1.

¶ *Of Faith in the holy Trinitie.*

There is but one liuing and true God, euerlasting, without body, parts, or passions; of infinite power, wisedome, and goodnesse: the maker and preseruer of all things both visible and inuisible. And in vnity of this Godhead there bee three persons, of one substance, power, and eternity; the Father, the Sonne, and Holy Ghost.

2.

¶ *Of the Word or Sonne of God which was made very man.*

The Sonne, which is the Word of the Father, begotten from euerlasting of the Father, the very and eternall God, of one substance with the Father, tooke mans nature in the wombe of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were ioyned together in one person, neuer to be diuided, whereof is one Christ, very God and very man, who truely suffered, was crucified, dead, and buried, to reconcile his Father to vs, and to be a sacrifice, not onely for originall guilt, but also for actuall sinnes of men.

3.

¶ *Of the going downe of Christ into Hell.*

As Christ died for vs, and was buried: so also is it to bee beleeued, that he went downe into Hell.

4.

¶ *Of the Resurrection of Christ.*

CHrist did truely rise againe from death and tooke againe his body, with flesh, bones, and all things appertaining to the perfection of mans nature, wherewith he ascended into heauen, & there sitteth, vntill he returne to iudge all men at the last day.

5.

¶ *Of the Holy Ghost.*

THe Holy Ghost, proceeding from the Father and the Sonne, is of one Substance, Maiestie and Glory, with the Father and the Sonne, very and eternall God.

6.

¶ *Of the sufficiency of the Holy Scriptures for saluation.*

HOly Scripture containeth all things necessary to Saluation: so that whatsoeuer is not read therin, nor may be proued thereby, is not to bee required of any man, that it should bee beleeued as an Article of the faith, or be thought requisite or necessary to saluation. In the name of the holy Scripture, wee doe vnderstand those Canonicall Bookes of the Old and New Testament, of whose authority was neuer any doubt in the Church.

¶ Of the names and number of the *Canonicall Bookes.*

Genesis.
Exodus.
Leviticus.
Numeri.
Deuteronomium.
Iosue.
Iudges.
Ruth.
The 1. Booke of Samuel.
The 2. Booke of Samuel.
The 1. Booke of Kings.
The 2. Booke of Kings.
The 1. Booke of Chronicles.
The 2. Booke of Chronicles.
The 1. Booke of Esdras.
The 2. Booke of Esdras.
The Booke of Hester.
The Booke of Iob.
The Psalmes.
The Prouerbes.
Ecclesiastes, or Preacher.
Cantica, or Songs of Solomon.
4. Prophets, the greater.
12. Prophets, the lesse.

And the other Bookes (as *Hierome* sayth) the Church doeth reade for example of life and instruction of manners: but yet doth it not apply them to establish any doctrine. Such are these following.

The 3. Booke of Esdras.
The 4. Booke of Esdras.
The Booke of Tobias.
The Booke of Iudeth.
The rest of the Booke of Hester.
The Booke of Wisedome.
Iesus the sonne of Sirach.
Baruch the Prophet.
The Song of the three Children.
The Story of Susanna.
Of Bel and the Dragon.
The prayer of Manasses.
The 1. Booke of Maccabees.
The 2. Booke of Maccabees.

All the Bookes of the new Testament, as they are commonly received, we doe receiue and account them Canonicall.

7.

¶ *Of the Old Testament.*

THe Old Testament is not contrary to the New, for both in the Old and new Testament euerlasting life is offered to mankinde by Christ, who is the onely Mediator betweene God and man, being both God and man. Wherefore they are not to be heard which feigne that the old Fathers did looke onely for transitory promises. Although the Law giuen from God by Moses, as touching Ceremonies and Rites, doe not bind Christian men, nor the ciuill precepts thereof ought of necessity to be receiued in any Common wealth: yet notwithstanding, no Christian man whatsoeuer, is free from the obedience of the Commandements, which are called Morall.

8.

¶ *Of the three Creedes.*

THe three Crédes, Nice Crède, Athanasius Crède, and that which is commonly called the Apostles Crède, ought thoroughly to be receiued and beléeued: for they may be proued by most certaine warrants of holy Scripture.

9.

¶ *Of originall birth or sinne.*

ORiginall sinne standeth not in the following of *Adam* (as the Pelagians doe vainely talke) but it is the fault and corruption of the nature of euery man, that naturally is ingendred of the offspring of *Adam*, whereby man is very far gone from originall righteousnes, & is of his own nature enclined to euill, so that the flesh lusteth alwayes contrary to the spirit, and therefore in euery person borne into this world, it deserueth Gods wrath and damnation. And this infection of nature doth remaine, yea, in them that are regenerated, whereby the lust of the flesh, called in Greeke φρόνημα σαρκὸς, which some doe expound the wisedome, some sensuality, some the affection, some the desire of the flesh, is not subiect to the Law of God. And although there is no condemnation for them that beleeue and are baptized, yet the Apostle doth confesse, that concupiscence and lust, hath of it selfe the nature of sinne.

10.

¶ *Of Free-Will.*

THe condition of man after the fall of *Adam*, is such, that he cannot turne and prepare himselfe by his owne naturall strength and good workes to faith and calling vpon God: Wherefore we haue no power to doe good workes pleasant and acceptable to God, without the grace of God by Christ preuenting vs, that we may haue a good will, and working with vs, when we haue that good will.

11.

¶ *Of the Iustification of man.*

WE are accounted righteous before God onely for the merit of our Lord and Sauiour Iesus Christ by faith, and not for our owne workes or deseruings. Wherefore, that we are iustified by faith onely, is a most wholesome doctrin, and very full of comfort, as more largely is expressed in the Homily of Iustification.

¶ *Of*

12.

¶ *Of good workes.*

ALbeit that good workes, which are the fruits of faith, and follow after Iustification, cannot put away our sinnes and endure the seuerity of Gods iudgement, yet are they pleasing and acceptable to God in Christ, and doe spring out necessarily of a true and liuely faith, in so much that by them a liuely faith may be as euidently knowne, as a tree discerned by the fruit.

13.

¶ *Of workes before Iustification.*

WOrkes done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Iesu Christ, neither doe they make men meete to receiue grace, or (as the Schoole Authors say) deserue grace of congruitie: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they haue the nature of sinne.

14.

¶ *Of workes of Supererogation.*

VOluntary workes besides, ouer and aboue Gods Commandements, which they call workes of Supererogation cannot be taught without arrogancie and impietie. For by them men doe declare that they doe not onely render vnto God as much as they are bound to doe, but that they doe more for his sake, then of bounden dutie is required: Whereas Christ saith plainely, When ye haue done all that are commanded to you, say, We are vnprofitable seruants.

15.

¶ *Of Christ alone without sinne.*

CHrist in the trueth of our nature, was made like vnto vs in all things (sinne onely except) from which hee was clearely voide, both in his flesh, and in his Spirit. He came to be a Lambe

without spot, who by sacrifice of himselfe once made, should take away the sinnes of the world: and sinne (as Saint *Iohn* saith) was not in him. But all wée the rest, (although baptized, and borne againe in Christ) yet offend in many things, and if wee say wée haue no sinne, we deceiue our selues, and the trueth is not in vs.

16.

¶ *Of sinne after Baptisme.*

NOt euery deadly sinne willingly committed after Baptisme, is sinne against the holy Ghost, and vnpardonable. Wherefore, the grant of repentance is not to bée denied to such as fall into sinne after Baptisme. After we haue receiued the Holy Ghost, we may depart from grace giuen, and fall into sinne, and by the grace of God (we may) arise againe, and amend our liues. And therefore, they are to bee condemned, which say they can no more sinne as long as they liue héere, to deny the place of forgiuenesse to such as truely repent. (exidemus et incidimus

17.

¶ *Of Predestination and Election.*

PRedestination to life, is the euerlasting purpose of God, whereby (before the foundations of the world were laid) hée hath constantly decréed by his counsell, secret to vs, to deliuer from curse and damnation, those whom he hath chosen in Christ out of mankind, and to bring them by Christ to euerlasting Saluation, as vessels made to honour. Wherefore they which be indued with so excellent a benefite of God, be called according to Gods purpose by his Spirit working in due season: they through grace obey the calling: they be iustified fréely: they bee made sonnes of God by adoption: they be made like the Image of his onely begotten Sonne Iesus Christ: they walke religiously in good workes, and at length by Gods mercy, they attaine to euerlasting felicitie.

As the godly consideration of Predestination and our Election in Christ, is full of swéet, pleasant, and vnspeakeable comfort to godly persons, and such as féele in themselues the working of the Spirit of Christ, mortifying the workes of the flesh, and their

earthly

earthly members, and drawing vp their minde to high and heauenly things, as well because it doeth greatly establish and confirme their faith of eternall saluation, to bee enioyed through Christ, as because it doth feruently kindle their loue towards God: So, for curious and carnall persons, lacking the Spirit of Christ, to haue continually before their eyes the sentence of Gods predestination, is a most dangerous downefall, whereby the deuill doeth thrust them either into desperation, or into recklesnesse of most vncleane liuing, no lesse perillous then desperation.

Furthermore, we must receiue Gods promises, in such wise as they be generally set forth to vs in holy Scripture: and in our doings, that will of God is to be followed, which wee haue expressely declared vnto vs in the Word of God.

18.

¶ *Of obtaining eternall Salvation, onely by the Name of Christ.*

They also are to be had accursed, that presume to say, that euery man shall be saued by the law or sect which hee professeth, so that he bee diligent to frame his life according to that law, and the light of nature. For holy Scripture doth set out vnto vs onely the Name of Iesus Christ, whereby men must be saued.

19.

¶ *Of the Church.*

The visible Church of Christ, is a congregation of faithfull men, in the which the pure Word of God is preached, and the Sacraments be duely ministred according to Christs ordinance, in all those things that of necessitie are requisite to the same.

As the Church of Hierusalem, Alexandria, and Antioch haue erred. So also, the Church of *Rome* hath erred, not onely in their liuing and manner of ceremonies, but also in matters of faith.

20.

¶ *Of the authoritie of the Church.*

The Church hath power to decree Rites or Ceremonies, and authority in controuersies of faith: And yet it is not lawfull

for the Church to ordaine any thing that is contrary to Gods Word written, neither may it so expound one place of Scripture, that it bee repugnant to another. Wherefore although the Church be a witnes and a keepar of holy Writ: yet as it ought not to decree any thing against the same, so besides the same, ought it not to enforce any thing to be beleeued for necessitie of Saluation.

21.

¶ *Of the authoritie of generall Councels.*

Generall Councels may not be gathered together without the commandement and will of Princes. And when they be gathered together (forasmuch as they bee an assembly of men, whereof all be not governed with the Spirit and Word of God) they may erre, and sometime haue erred, euen in things pertaining vnto God. Wherefore things ordained by them as necessary to saluation, haue neither strength nor authority, vnlesse it may be declared that they be taken out of holy Scripture.

22.

¶ *Of Purgatory.*

The Romish doctrine concerning Purgatorie, Pardons, worshipping and adoration, aswell of Images, as of Reliques, and also inuocation of Saints, is a fond thing, vainely inuented, and grounded vpon no warrantie of Scripture, but rather repugnant to the Word of God. *Authoritate sedis canons*

23.

¶ *Of ministring in the Congregation.*

It is not lawfull for any man to take vpon him the office of publicke preaching, or ministring the Sacraments in the Congregation, before he bee lawfully called and sent, to execute the same. And those we ought to iudge lawfully called & sent which bee chosen and called to this worke by men, who haue publique authoritie giuen vnto them in the Congregation, to call and send Ministers into the Lords vineyard.

¶ *Of*

24.

¶ *Of speaking in the Congregation, in such a tongue as the people understandeth.*

IT is a thing plainely repugnant to the Word of God, and the custome of the Primitiue Church, to haue publique prayer in the Church, or to minister the Sacraments in a tongue not vnderstanded of the people. *in lingua ignota populo ignota*

25.

¶ *Of the Sacraments.* *insignia*

SAcraments ordained of Christ, be not onely badges or tokens of Christian mens profession: but rather they be certaine sure witnesses, and effectuall signes of grace and Gods good will towards vs, by the which he doth worke inuisibly in vs, and doeth not onely quicken, but also strengthen and confirme our faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospell, that is to say, Baptisme, and the Supper of the Lord.

Those fiue commonly called Sacraments, that is to say Confirmation, Penance, Orders, Matrimonie, and extreame Unction, are not to bee counted for Sacraments of the Gospell, being such as haue growen, partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures: but yet haue not like nature of Sacraments with Baptisme and the Lords Supper, for that they haue not any visible signe or ceremony ordained of God.

The Sacraments were not ordained of Christ to bee gazed vpon, or to be carried about, but that we should duely vse them. And in such only, as worthily receiue the same, they haue a wholsome effect or operation: But they that receiue them vnworthily, purchase to themselues damnation, as S. Paul saith.

26.

¶ *Of the unworthineſſe of the Miniſters, which hinder not the effect of the Sacraments.*

Although in the viſible Church the euill bee euer mingled with the good, and ſometime the euill haue chiefe authority in the miniſtration of the Word and Sacraments: yet forasmuch as they doe not the ſame in their owne name, but in Chriſts, and doe miniſter by his commiſſion and authority, we may vſe their miniſterie, both in hearing the Word of God, & in the receiuing of the Sacraments. Neither is the effect of Chriſts ordinance taken away by their wickednesſe, nor the grace of Gods gifts diminiſhed from ſuch, as by faith, and rightly, doe receiue the Sacraments miniſtred vnto them, which be effectuall, because of Chriſts inſtitution and promiſe, although they bee miniſtred by euill men.

Neuertheleſſe, it appertaineth to the diſcipline of the Church, that enquiry be made of euill Miniſters, and that they be accuſed by thoſe that haue knowledge of their offences: and finally being found guilty, by iuſt iudgement be depoſed.

27.

¶ *Of Baptiſme.*

Baptiſme is not onely a ſigne of profeſſion, and marke of difference, whereby Chriſtian men are diſcerned from others that bee not Chriſtned: but it is alſo a ſigne of Regeneration or new birth, whereby, as by an inſtrument, they that receiue Baptiſme rightly, are grafted into the Church: the promiſes of the forgiuenesſe of ſinne, and of our adoption to be the ſonnes of God, by the holy Ghoſt, are viſibly ſigned and ſealed: faith is confirmed: and grace increaſed by vertue of prayer vnto God. The Baptiſme of young Children is in any wiſe to bee retained in the Church, as moſt agreeable with the inſtitution of Chriſt.

¶ *Of*

28.

¶ *Of the Lords Supper.*

The Supper of the Lord is not onely a signe of the loue that Christians ought to haue among themselues one to another: but rather it is a Sacrament of our redemption by Christs death. Insomuch that to such as rightly, worthily, and with faith receiue the same, the bread which we breake, is a partaking of the Body of Christ: and likewise the Cup of blessing, is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proued by holy Writ: but it is repugnant to the plaine words of Scripture, ouerthroweth the nature of a Sacrament, and hath giuen occasion to many superstitions.

The Body of Christ is giuen, taken, and eaten in the Supper onely after an heauenly and spirituall manner. And the meane whereby the Body of Christ is receiued and eaten in the Supper, is Faith.

The Sacrament of the Lords Supper was not by Christs ordinance reserued, carried about, lifted vp, or worshipped.

29.

¶ *Of the wicked which eate not the Body of Christ in the use of the Lords Supper.*

The wicked, and such as be void of a liuely faith, although they doe carnally and visibly presse with their teeth (as S. *Augustine* saith) the Sacrament of the body and blood of Christ: yet in no wise are they partakers of Christ, but rather to their condemnation doe eate and drinke the signe or Sacrament of so great a thing.

30.

¶ *Of both kindes.*

The Cup of the Lord is not to be denied to the Lay people. For both the parts of the Lords Sacrament, by Christs ordi-

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nance and commandement ought to be ministred to all Christian men alike.

31.

¶ *Of the one oblation of Christ finished upon the Crosse.*

THe offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sinnes of the whole world, both originall and actuall, and there is none other satisfaction for sinne, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priests did offer Christ for the quicke and the dead, to haue remission of paine or guilt, were blasphemous fables, and dangerous deceits.

32.

¶ *Of the marriage of Priests.*

BIshops, Priests, and Deacons, are not commanded by Gods Law, either to vow the estate of single life, or to abstaine from marriage: Therefore it is lawfull also for them, as for all other Christian men to marry at their owne discretion, as they shall iudge the same to serue better to godlinesse.

33.

¶ *Of excommunicate persons, how they are to bee auoyded.*

THat person which by open denuntiation of the Church, is rightly put off from the vnity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithfull as an Heathen and Publicane, vntill he be openly reconciled by Penance, and receiued into the Church by a Iudge that hath authoritie thereunto.

34.

¶ *Of the Traditions of the Church.*

IT is not necessary that Traditions and Ceremonies be in all places one, or vtterly like, for at all times they haue bene di-

uers,

uers, and may be changed according to the diuersitie of Countreyes, times, and mens manners, so that nothing bee ordained against Gods Word. Whosoeuer through his priuate iudgement willingly and purposely doth openly breake the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approued by common authoritie, ought to be rebuked openly, (that other may feare to doe the like) as he that offendeth against the common Order of the Church, and hurteth the authoritie of the Magistrate, and woundeth the consciences of the weake brethren.

Euery particular or nationall Church, hath authoritie to ordaine, change, and abolish Ceremonies or Rites of the Church, ordained onely by mans authoritie, so that all things bee done to edifying.

35.

¶ *Of Homilies.*

THe second Booke of Homilies, the seuerall titles whereof we haue ioyned vnder this Article, doeth containe a godly and wholesome Doctrine, and necessarie for these times, as doeth the former booke of Homilies, which were set forth in the time of *Edward* the first: and therefore wee iudge them to bee read in Churches by the Ministers diligently and distinctly, that they may be vnderstanded of the people.

¶ Of the names of the Homilies.

1 OF the right vse of the Church.
2 Against perill of Idolatry.
3 Of the repairing and keeping cleane of Churches.
4 Of good Workes, first of Fasting.
5 Against glutteny and drunkennesse.
6 Against excesse of apparell.
7 Of Prayer.
8 Of the place and time of Prayer.

9 *That common Prayers and Sacraments ought to bee ministred in a knowne tongue.*
10 *Of the reverent estimation of Gods Word.*
11 *Of Almes doing.*
12 *Of the Nativity of Christ.*
13 *Of the Passion of Christ.*
14 *Of the Resurrection of Christ.*
15 *Of the worthy receiving of the Sacrament of the Body and Blood of Christ.*
16 *Of the gifts of the Holy Ghost.*
17 *For the Rogation dayes.*
18 *Of the state of Matrimonie.*
19 *Of Repentance.*
20 *Against idlenesse.*
21 *Against Rebellion.*

36.

¶ *Of consecration of Bishops and Ministers.*

THe Booke of Consecration of Archbishops, and Bishops, and ordering of Priests and Deacons, lately set forth in the time of *Edward* the first, and confirmed at the same time by authority of Parliament, doth containe all things necessary to such consecration and ordering: neither hath it any thing, that of it selfe is superstitious and vngodly. And therefore, whosoeuer are consecrated or ordered according to the Rites of that booke, since the second yeare of the aforenamed King *Edward*, vnto this time, or hereafter shall be consecrated or ordered according to the same Rites, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

37.

¶ *Of the Ciuill Magistrates.*

THe Queenes Maiestie hath the chiefe power in this Realme of *England*, and other Her Dominions, vnto whom the chiefe gouernment of all estates of this Realme, whether they Ecclesiasticall or Ciuill, in all causes doth appertaine, and is not, nor ought

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nor ought to be subiect to any forraine Jurisdiction.

Where we attribute to the Quænes Maiestie the chiefe gouernment, by which titles we vnderstand the mindes of some slanderous folkes to bée offended: we giue not to our Princes the ministring, either of Gods word, or of the Sacraments, the which thing the Iniunctions also lately set forth by *Elizabeth* our Quéen doe most plainely testifie: but that onely prerogatiue which wée sée to haue béene giuen alwayes to all godly Princes in holy Scripture by God himself, that is, that they should rule all estates and degrées committed to their charge by God, whether they be Ecclesiasticall or Temporall, and restraine with the Ciuill sword the stubborne and euill doers.

The Bishop of *Rome* hath no Jurisdiction in this Realme of *England*.

The Lawes of the Realme may punish Christian men with death, for heynous and grieuous offences.

It is lawfull for Christian men, at the Commandement of the Magistrate, to weare weapons, and serue in the warres.

38.

¶ *Of Christian mens goods, which are not common.*

THe Riches and goods of Christians are not common, as touching the right title and possession of the same, as certaine Anabaptists doe falsely boast. Notwithstanding, euery man ought of such things as he possesseth, liberally to giue almes to the poore, according to his ability.

39.

¶ *Of a Christian mans oath.*

AS we confesse that vaine and rash swearing is forbidden Christian men by our Lord Jesus Christ, and *Iames* his Apostle: So we iudge that Christian Religion doth not prohibite, but that a man may sweare when the Magistrate requireth, in a cause of faith and charitie, so it be done according to the Prophets teaching, in iustice, iudgement, and trueth.

40.

¶ *The Ratification.*

THis Booke of Articles before rehearſed, is againe approved, and allowed to be holden and executed within the Realme, by the aſſent and conſent of our Soveraigne Lady Elizabeth *by the grace of God, of England, France and Ireland Queene, Defender of the Faith, &c. Which Articles were deliberately read, and confirmed againe by the ſubſcription of the hand of the Archbiſhop and Biſhops of the upper Houſe, andby the ſubſcription of the whole Clergie in the neather Houſe in their Convocation, in the yeare of our Lord,* 1571.

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